

humanistic society is to be created in the next phases of the Social Cycle. This principle also applies in individual life. The greater the effort the sadhaka mobilizes in following 16 points, in becoming one with his Ideology in all spheres of human activity, the greater the heights of spiritual realization he is able to reach in this life-time.

Ideology is indeed the guiding principle of the sadhakas life and 16 points is the essence of our Ideology. Lord has said that those who follow 16 points strictly, HE will build into Sadvipras. And in the latest Vanii He has said:

"The whole seeds of welfare in all spheres physical, mental, moral, social and spiritual - are embedded in the 16 points. Hence be firm on the 16 points."

Our duty is clear. Our duty is to please HIM only, to follow 16 points firmly, to strive to become Sadvipras. The Grace of the Lord is with us. With HIS loving hand guiding our all-round progress we cannot fail. We must therefore strive to unite ourselves with HIM and the Ideology HE has given for the progress of humanity. We must be prepared to fight and die for that Ideology, for the love of HIM alone. We must develop non-compromising strictness and faith regarding the sanctity of Ishta and Adarsha. If the Lord smiles upon us and Graces us to die in the War of Dharma (or by self-immolation) then our salvation is guaranteed. But until the auspicious hour of victory's battle cry, we must strive to be established in our Ideology and prove our worthiness as HIS Graced sons and daughters.

VICTORY TO ANANDAMURTIJI

VICTORY TO DHARMA



Dada Ka'shyapaji was deported back to Italy, early September. After being handcuffed and escorted all the way over in the plane he was told to go free immediately after being handed over to the Italian authorities. So now he is able more actively to work towards our goal of Sadvipra Samaj.

farewell

Soon I will be leaving corporeally from this sector. What the future will bring, whether, I'll meet you again, with all of you brothers and sisters or not, is unknown but to Him. I don't think I am the kind of person worthy of giving departing messages. Still at this time I want to express one sentiment. In life we come and go, and we have no real right to anything but to our own Divine Nature. All the rest, that we often take for granted, is an unexpected, undeserved, purely gratuitous gift, an extra. We can only and I think we must, offer thanks for these things. Thanks to Baba, who, Alone, takes all the forms, and, why not thanks to the forms too. So I thank you all, for what you have been to me, for what you have done, for your love, and for your care, your patience, your friendship. These things are an incredible fortune to me, and looking back, I am stupefied that something so rare, so precious, so unusual, as your love, has happened to me. Your pure-children-love Thank you. I'll never forget you. I, too, I love you all too. Namaskar.

BABA NAM KEVALAM

Baba's.....Ka'shyapa

Guru Deva Loving Father tending to Your children
In all Your forms O Lord, You smile constantly
A smile of eternal celestial bliss.
But do we Lord reciprocate Your Love?
Do we alleviate Your suffering?

Guru Deva Loving Father tending to Your child
Your loving eyes and smiling lips so sweet.
Your guiding hand directs my life
From within my petalled lotus.

Guru Deva Loving Father how goes Your Loving son?
His restless mind and despairing heart
Drive him on to take some action.
Dare he Lord take this life
And fight for humanities salvation?
The world awaits strong action Lord
To free You and be freed.
Often he has in his minds eye
Caught a vision of victory splendour
Bodies splayed the pathway cleared
Your bolted door swings open
His heart leaps out to find You there
More radiant than he imagined.

Guru Deva Loving Father it is time to take You home.
Devotees Lord around the world
Yearn to make You their own.
In here Lord the smell is sweet
But conspirators linger near
A van awaits the doctors there
And freedom will be won.

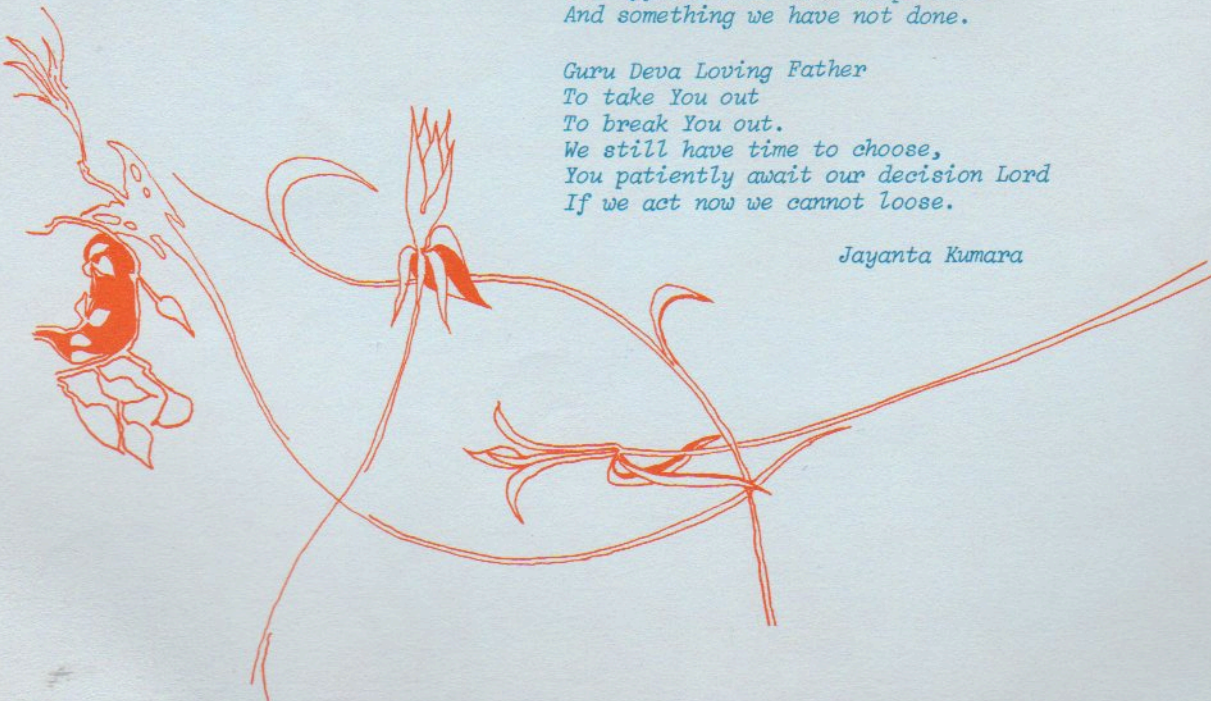
Guru Deva Loving Father our decision is still not clear.
The cobbled stones beat warning drums
And the enemy is fast approaching.

Guru Deva Loving Father Your body is rapidly fading -
The enemy have done their evil duty.
But their presence Lord is nothing
Compared to Your radiant beauty.

Guru Deva Loving Father Your life is in great danger,
Our efforts Lord lack competence
And something we have not done.

Guru Deva Loving Father
To take You out
To break You out.
We still have time to choose,
You patiently await our decision Lord
If we act now we cannot loose.

Jayanta Kumara



The Saviour of the earth, the Saviour of the universe
in the most loving form Supreme Father has come you see
The cloud of destruction is floating in the sky of this universe,
The atmosphere of disaster is created on this earth man you see
Hence, the Saviour of the universe has come in loving form of Baba
Hence, the Saviour has come in the form of Lord Anandamurti loving Baba

Peons are being humiliated in the hands of unrighteous men
Gentles are suffering in the hands of cunning crooked men
Naked play of animality is seen everywhere cry you see humanity
Butchering, tortures, tyranny is widespread and strong brutality
Hence, the Saviour of the universe has come in loving form of Baba
Hence, the Saviour has come in the form of Lord Anandamurti loving Baba!

Livin
Immo
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Livin

Bodil
Mater
Spiri
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The r
Dishe
Follo
Virtu

Injus
Life
Anima
Life

of good people has become curse on this earth Oh man!
 istis are overpowering good people on this earth Oh man!
 ath has become a hell for good people, who are suffering Oh man!
 has become intolerable for good people, who are helpless Oh man!
 nce, the Saviour of the universe has come in loving form of Baba
 ence, the Saviour has come in the form of Lord Anandamurti loving Baba!

overty, illiteracy, are dancing free without fear Oh see man
 human beings are leading animal life Oh see man
 lism has reached its height, crude enjoyment is at its peak
 ality is kicked, are being kicked, the spiritualists injustice is
 peak
 ence, the Saviour of the universe has come in most loving form of Baba
 ence, the Saviour has come in the form of Lord Anandamurti loving Baba!

gn of human society is in the hands of atheists now
 sts are respected, honests are befooled and suffering now
 rs of truth are taken to be fools, liars are life enjoying now,
 are overlooked and vices are commanding humans now
 ence, the Saviour of the universe has come in most loving form of Baba
 ence, the Saviour has come in the form of Lord Anandamurti loving Baba!

ce will be defeated, justice will prevail everywhere,
 ll be happy of human beings, peace will be everywhere
 ty will be defeated, victorious humanity will be everywhere
 ll be blissful, dharma will spread here, there, everywhere
 ence, the Saviour of the universe has come in most loving form of Baba
 ence, the Saviour has come in form of Lord Anandamurti loving Baba!

MIND, BRAIN AND SOUL

Ac. Cidghanananda Av.

Mind is a combination of Citta (Done I), Ahamtattva (Doer I), and Mahatattva (Pure I). Citta is the objective mind which is able to take the form of the object. As you think, so you become. Whatever the doer does, it takes place in Citta. This crude mind has no doership but the potentiality of it. It is the crudified state of the doer mind. It is dominated by Prakriti's static principle. Ahamtattva is dominated by the mutative principle. It is the portion of mind which does action. It is the crudified state of Mahatattva, the portion of mind where "I" exists, where "I am."

Mind is abstract in character, it can't be seen. It is subtler than ether. Between unit mind and cosmic mind there is a difference in quantity, not in quality. The unit mind works with the brain. Through the brain the mind works with the help of different sensory and motor organs. The mind is like electricity, the brain like wire. Brain and mind are useless without each other and without sensory and motor organs. They must all be in good working order.

Bidehiman is the mind without body, which roams the atmosphere to choose a suitable body. It has no pleasure of pain feelings. Bidehimanase nasukhani nadukhani nakartitvam = in mind without body, no pleasure, no pain, no doership.

There are three states of mind:
1. The conscious mind is the mind of the waking state. This is the crude mind. 2. Subconscious mind is the mind of the dreaming state. This is the subtle mind. 3. Unconscious mind is the mind of the sleeping state. It is the knower of everything, the causal mind. It is omniscient. There is only one causal mind -- in unit mind and cosmic mind it is the same causal mind. It is the mind of God. So one who enters the causal mind enters the cosmic mind.

The soul or Atman is reflected cosmic consciousness on the mental plane. "Whence the senses together with the mind return baffled: from the soul." Agraya Buddhi = "by pointed intellect only can the soul be

experienced."

Mind, brain, and soul, and body are interlinked. Drik Purushasia Darshanam Shaktissha = the presence of soul is substantiation. It (the soul) makes the tongue able to taste, the eyes able to see, the mind able to think. Without soul these will end. As soul is reflected Cosmic Consciousness, so the world is God's Lila or play.

Pranendriya

The number of Indriyas or organs generally is ten, five sensory and five motor organs. The five sensory organs are Nasika-nose, Chakshu- eyes, Karna-ear, Gihva-tongue, and Tvak-skin. The five motor organs are Hasta-hand, Pad-foot, Payu-genital organs, Upasthanus, and Kantha-vocal chord.

Through sensory organs we receive the vibrations from outside and through motor organs we translate vibrations onto the external world. Pranendriya does not come into the scope of general organs but it does a special function for catching subtle vibrations. The seat of Pranendriya is not in the physical heart but it is in the center of Anahata Chakra. (opposite the heart in the spine). We can say that Pranendriya establishes correlation among different Indriyas (organs) and is one of the controlling factors over the ten Vayus or forces.

The five internal Vayus are Pran, Apan, Saman, Vayan and Udan. The location of Pran is between navel and throat and it controls respiration. The location of Apan is between navel and anus and it controls urine and stool system. Saman Vayu is in navel point itself and maintains adjustment between Pran and Apan. Udan Vayu is in the throat and controls vocal chord. Vayan Vayu controls blood circulation and is all over the body.

There are five external Vayus which are responsible for different activities of the physical body. They are Naga, Kurma, Krikar, Devadatta and Dhananjay. Naga is responsible

for jumping and running. Kurma for contraction. Krikar Vayu for yawning. Devadatta is responsible for hunger and thirst. Dhananjay Vayu for sleep. They remain all over the body.

Pranendriya is very subtly connected with all these. Moreover the fine sense of the knowledge of kindness/cruelty, softness/hardness, and the different degrees in opposites is all experienced by Pranendriya. This Pranendriya moves in the way of contraction and expansion, that is pause and speed. Contraction is pause state, expansion is speed. In the pause state only the Citta portion of mind is able to imbibe different physical, psychic and spiritual experiences. In pause state Citta is able to receive. The pause period of Pranendriya is expanded through Pranayam (breath control) and thereby one can receive subtler and finer vibrations of physical, psychic and spiritual planes. So a yogi by Pranayam enables himself to quiet Citta vibration and becomes able to receive different, subtler experiences by expanding the pause period of Pranendriya. The love of man in different degrees, hatred in different degrees, are all directly experienced by Pranendriya. When this Pranendriya is controlled different senses together with Citta portion of mind are also controlled because Pranendriya is very finely related to all these.

In the expansion state of Pranendriya different external and internal activities of Vayus happen and different sensory and motor organs are active while in the pause state things are experienced. You can be in pause state even when you are running (motor organs active) but then you do not receive vibrations as clearly.

The seat of other Indriyas is in the brain: the eyes, ears and other organs are external doors or gates to receive the vibrations from outside and convey them to the main seat of the Indriyas in the brain. But the seat of Pranendriya is not in the brain it is in the center of Anahata Chakra, but it is subtly connected with the different organs. Suppose one is touching two soft things. The difference is the softness of those things is known to Pranendriya but softness is known to the skin. Like this it happens with all other Indriyas.

Vrittis

What is Vritti? Vrittis are the occupations or propensities of mind. These occupations of mind can be internal and external but in both cases the mind remains engaged and the mental occupation precedes physical, external occupation. The number of Vrittis is mainly 50 as for example Kama-desire, Krodha-anger, Lova-greed, etc. The mind remains always engaged, externally and internally, in these occupations. Vrittis are the food of mind. They are the objects of mind. For the survival of mind they are essential because in the absence of objects or occupations mind cannot live, it will die. These 50 Vrittis are expressed internally and externally, hence $50 \times 2 = 100$ expressions. These 100 expressions can be manifested in ten directions (as N, NE, E, SE, etc, and up and down) so $100 \times 10 = 1,000$.



One particular a'carya in India gave exceptionally good talks. He gave one talk to three hundred people - the best talk he had ever given, but afterwards, no-one came to ask for initiation. Months later, he saw BABA, who reminded him of the incident. BABA told him it was to show him how it doesn't matter how many people are brought to the path by the talks we give. We should not be concerned with this, for that is up to BABA. We should just give the talk - to just one person, or to the rocks and trees if necessary, - HE will do the rest, that is HIS work.

By His Grace, the unit grows, and the name of Ananda Marga is becoming more known in Adelaide.

JAGRTI: The Adelaide jagrti is situated a pleasant 20 minutes walk through parklands, from the city centre. It has been the Ananda Marga centre for over 3 years and is well endowed with His blissful vibration. A large garden, coupled with lots of love and sunshine provides a good crop of vegetables for most of the year. Many different fruit trees also provide lots of fresh fruit during this time. The travel lodge has been well used by many brothers and sisters. At present living in the Jagrti is Shakuntala, Jaideva, Bolonath and Bruce; with sister Julie and her little baby likely to move in shortly.

CLEARLIGHT:

On arriving in Adelaide nine months ago, one found that Ananda Marga had been owner manager of a cheap bulk wholefood shop in Rundle Street, (Adelaide's main street) for a few months

Clearlight is a basement store, situated beneath Don Grovanm's Pizza Palour (shades of onion, garlic and mushrooms!!). It had been operating for a couple of years and had built up a considerable clientele, especially amongst the city's counter culture. The shop works on a self serve, honesty basis; customers help themselves to the amount of commodities required; then check out at a table where the value of purchase is determined.

Through its large notice board, Clearlight serves as a focal point for alternative information. People often corner down just

Through its large notice board, Clearlight serves as a focal point for alternative information. People often come down just for a read, an apple juice or cup of herbal tea, to get a break from the hustle and bustle of the city street. With the departure of Devikajii for W.T. training, management has been taken over by Shakuntalajii. Business has increased with a greater proportion of "straight" people buying goods. The stock has been improved in quality and quantity, and the shop has been painted and rearranged for greater efficiency.

A regular clearlight newsletter is also being published.

Ananda Marga in Adelaide

GOODNESS GRACIOUS:

Recently 3 Margiis purchased Adelaide's main vegetarian restaurant, also situated in Rundle Street. A 3 year bank loan was used to buy "Goodness Gracious"; when fully paid ownership will revert to Ananda Marga. Sister Mirabai is the manageress. There is great potential for expansion; the building is 3 level - basement, ground and first floor. Only

ground level is presently being used but plans are afoot to have a regular RAWA type music evening upstairs in the near future.

GENERAL NEWS:

In the past few months 3 bright and bouncing Sadvipras have been born to Margi mothers in the unit. Weekly DC generally has an attendance of 10 - 15. There are about a dozen active margiis in the unit.

Recently we did a half hour radio show for 5UV (University Radio) called YOGA & TECHNOLOGY", which examined the coming New Age. Interesting and good fun!!

With the purchase of our several businesses, the arrival of Regional Secretary, Dada Bodhiishvara, and a new wave of spring time energy, it seems the unit will continue to grow, that His Mission will reach more and more brothers and sisters in this city.

TARAKA BRAHMA - Song by Jaideva

He's come to save Humanity
To break our bonds and set us free
He's come to make society
A Universal Family.
Lord Anandamurtiji
Taraka Brahma is He

On His Face a smile grows
In His Heart a fire glows
By His Grace devotion knows
Oh to Bliss, the path He shows
Lord Anandamurtiji
The form of Bliss is He

Everywhere His Glory shines
Seen through His devotees eyes
When the little ego dies
Liberated we shall rise.
Lord Anandamurtiji
Everywhere is He.





Oh Children,
Sing His Name
Oh Children, Dance His Name
Oh Children, Sing His Name.....
Until the very stones sound His Name,
Birds take flight and carry it to the ends of the Earth,
The leaves wind-whisper it to the stars,
And the waves roar "Baba" as they pound on the shores of Eternity,
Sing His Name!
Cry His Name!
Sing His Name,.....
Until your voice fills the heavens with His Song,
Your outstretched palms drop petals of joy on suffering men,
Your heels sprout wings and carry you through the Universe,
And you are a tiny figure dancing in the Heart of God.

LALITA

A.M.U.R.T.

The Lessons We Learnt

Approximately 3000 kgs of goods, including: new and second hand clothing, milkpowder, flour, soyabeans and tinned food, blankets a score of tents, water purification tablets, medical supplies and sums of money, were collected for the Philippine Earthquake Relief Appeal. Most units had door-to-door collections, stalls to raise money, and firms were contacted for donations of food, tents and medical supplies. The Philippine Airlines were contacted and kindly offered to fly everything we collected free of charge from Sydney and Melbourne. In Brisbane a shipping company placed a container at our disposal to fill



in Brisbane.



Packaging

with goods going to Manila. Publicity was arranged covering the collection, including a T.V. and radio interview in Brisbane, and good newspaper and radio coverage in Hobart. Though slow to start and somewhat lacking in communication and co-ordination, the collection soon gathered momentum and was reasonably successful. There were lessons to be learnt and the experience we have gained from this appeal should be remembered so that we can apply ourselves more speedily and efficiently to the next relief appeal.

Unfortunately the Philippines authorities have proved most unco-operative. The goods we sent over are still being held by customs until a duty of 700 pesos is paid. Duty being paid on relief goods smacks a little of corruption.

Our team is prepared to work with the D.S.W. (Department of Social Welfare), but the problem being the unlikelyhood of seeing the distribution of AMURT goods.

Sydney Secotiral relief teams in Hobart and Sydney continue their training, the Hobart team doing Ambulance duty as well.



Looking back to the future tvk Amshumalii

Ananda Marga is growing up. I feel it so strongly just having returned from the summer UKK in Norway. When we began in Europe about 4 years ago, Ananda Marga seemed like just another yoga society, with the one big difference of being socially oriented. Our first efforts in those days, were in pracar with people who were in some trouble. Acarya Karunananda Avt. and the one or two Margiis would go to drug clinics and universities - even dance halls and pubs! They tried to find those young people who were already into some sort of alternative life-style, but a bit over their heads due to drugs, alcohol, general confusion and alienation in the big city. Dada gathered these people together and taught them how to bring their minds higher and higher. Our first retreats created an environment of loving confidence and support so these people could really feel that there is not only a goal in life, but also a definite way to reach it.

As the number of people meditating grew and the word spread about Ananda Marga, a new direction developed: towards the Loving Family. In the beginning we couldn't talk

about a big family. Most of the people were busy escaping from just that. For most of them, family life had not been ideal. But after meeting together for a while we all began to get that "family feeling" and this became very important. It seemed that people were craving it. I can remember the Finland retreat in 1973, the Marburg retreat later that year, the first summer retreat in Norway and the Rudesheim retreat over New Years 1974-75. The feelings went so deeply, people were openly weeping when it came time to say goodbye, and that too after only 6-8 days together.

Then last summer some radical change took place. It was a turning point in our development and I think it was due to three things. First of all, the love and devotion for Ista, the Preceptor, was becoming remarkably strong. In the beginning nobody knew what a Guru was and of those that knew, very few could accept this concept of strict and loving guidance. But by 1975 quite a few were beginning to understand and accept what it means to have a Guru, and directly to experience how much love and care He is taking for the human beings, (His children), especially His Margiis. A few people even enjoyed Samadhi - a very high psycho-spiritual experience, and this has been happening since then at every sectorial retreat. At the same time as this devotional feeling grew, so also came the desire for more self-discipline. As one brother told me, "At first I didn't like the idea (the 16 Points and filling the chart) but after a while I realized that self-discipline was what I had always wanted." This was the time when a substantial number of Margiis really began to take the 16 Points seriously.

The second factor responsible for the big change of last summer was triggered by Baba's message from the jail: "The immoral forces of the world still prevail. Do something." DO SOMETHING! These simple words had a strangely profound effect on all of us. They were like thunder and somehow released a great deal of energy. It was at this time that the first spiritual communities were founded and several well-established Margiis decided to marry, raise families and live in those communities. Projects soon sprang up to support the families and for the first time not only self-sufficiency was reached, but social security as well. With the continual growth and development of these projects we now have the resources to provide social security for at least 100 families! Those

living in the communities also made an important discovery. Harmonious living was only possible in a collective flow, and such a flow came only through individual self-discipline. Indeed, the 16 Points were clearly experienced as the solution to the problems of both collective and individual life.

And the third reason was DMS. Up to that point no DMS had ever been held outside of India. The night of August 2, 1975 therefore has great historical importance, not to mention the effect it had on all of us lucky enough to be present. What happened at DMS? Its like hooking yourself up to a power generator and then leaving the switch on for about an hour. You can't refuse the influx of power. You haven't any choice in the matter at all. DMS is like that. Actually we had tried to explain something to the Margiis about it and the excitement was very high that night. Still I don't think anyone expected the intensity of that experience. As a matter of fact, very few of us realized until just recently exactly how much energy and speed had been transmitted that night, because it was so subtle. It was so subtle and it went so deep. Its direct impact was somewhere in our unconscious mind, of that I'm sure. The energy circulated through the higher levels of our minds and gave birth to new ideas and inspirations. Slowly it filtered down to the lower levels where ideas get translated into action, and the results lay before us now:

Since last summer at least 5 food shops or food co-operatives were established, 3 complete press installations made, 3 spiritual nightshelters set up, and various assorted social service projects were begun. The entire sectorial board structure was set up and it is co-ordinated in almost all regions for nearly all the 18 boards. In two large European cities, Gottingen and Liverpool, the entire local community knows about Ananda Marga. The Liverpool project is attracting attention over all England due to the boldness of its venture. In Germany Ananda Marga was featured almost simultaneously in the three main counter-culture magazines and only some weeks later a very popular book on meditation was published with several pages devoted to Ananda Marga and a comparison between the various so-called "spiritual groups" which was very much in our favor. The BBC recently interviewed one of our Acaryas and

the Liverpool project, "Ananda Bhavan" was given 10 minutes on a prime-time British TV program watched by thousands of people, all over the country. Scores of local European newspapers had front-page feature articles with good photos. In Italy a very positive article appeared in the leading esoteric magazine and the editors have requested regular material from the Medical Board there, on Yoga and health. And last but certainly not least is the long-awaited opening of the Acarya Training Center in Scandanavia.

Who said nothing is happening? Do you see what a wave Baba created? The events of this past year are nothing short of miraculous.

This year at the summer retreat yet a fourth stage began, the stage of Dedication. I never saw so many meetings going on at one time! Gone was the clash about half bath and lungotas. All I could hear was "Which project will start first?" or "What is the target date?" "How many books will you print?" and "When will you go for training?" It was a flow of genuine Karma Yoga. Strength and determination was radiating from every face. And it was just after these meetings that we had the DMS.

Baba's representative had come to Europe again, and to sit with him in DMS were 23 yogis and about 400 Margiis. Again history was made. Since long in India, and never before anywhere else, were so many workers gathered in one place. This DMS was much more intimate than the first one, even though we were about 100 more in number. For most of the discourse my attention was ranging beyond the words themselves but one sentence landed fully in my conscious mind: "Don't worry; be loving; Remember Him always; don't forget Him for even a fraction of a second." Why these words forced their way through to where I can still recall even the sound of his voice I cannot say. But somehow they reflect the feeling of that great event: a sense of assurance and security. It was Baba Himself reminding us that He is always with us and that we need never fear anything or anyone. It was His warm and loving approval of all the plans we had made and all the responsibilities and commitments we had taken. Certainly our targets are high - they are in fact beyond our capacities. But is that not the secret of Ananda Marga? He is doing the impossible through us. He has only been waiting until

we realized this and opened ourselves up.

And so I can see our future by looking at those seeds of loving unity we planted so long ago. I watch the determined and hearty sprouts swiftly shooting up, sometimes seeming to grow even in the midst of bare rock, but

growing none the less. And I know the roots are going very deep. I know they will crack the rock one day. They will crack the rocks and seek the stars, and although we must make much effort in the time to come, we should be certain of His never-failing grace and assistance. "DON'T WORRY; BE LOVING; REMEMBER HIM ALWAYS." Ananda Marg - Amar Hey!



THE GLORY OF THE SANDALS OF THE PRECEPTOR'S FEET

'KULARNAVA TANTRA' BY LORD SHIVA CHAPTER XII COMMENTARY BY
AC. SHIVANANDA AVADHUTA

Parvati, the beloved wife of Lord Shiva desired to know the glories of the Preceptor's sandals from the Lord.

In ancient India people were using wooden sandals on their feet to save them from dirt and cold. Spiritual people were purposely using them due to their special benefits. In this chapter on the request of Parvati, Lord Shiva has disclosed the benefits of the Preceptor's sandals. In Tantra this is a tradition used by the mothers to get the secrecy of Tantra disclosed from the Mahakaula.

The Lord describes in the following manner the benefits of the sandals of the Guru. According to the literal meaning of the Sandals they refer to the wooden sandals used by the Gurus. Surely the macrocosmic psychic wave and spiritual wave of the supreme consciousness connected with the body of the Preceptor, the Sadguru, affects even the lifeless wooden sandals and are saturated with psycho-spiritual wave of the Guru. It is a fact. This is my personal experience also. Hence, in this 20th century, the disciples like to help Baba at the time of His putting on sandals or shoes.

But I want to come to a more realistic state and that is, here in the sanskrit lines, the word has been used, Paduka. Paduka means sandals, yes as the sandals are saturated with macrocosmic psycho-spiritual waves, they have great value. But from this paduka or sandals, I derive the sense of the lotus feet of the Guru or Preceptor. The supreme consciousness manifests itself in the form of Sadguru, hence, that body has highest importance in this mortal world. The secrecy of the spiritual science is disclosed through that body. Liberation and emancipation is possible with the help of that highest spiritually saturated body. Therefore I have hinted the lotus feet of the Guru from word Paduka, the sandals. So wherever the word Paduka has been used, I take it as lotus feet.

*"Koti koti maha'da'na't koti koti maha'vrata't,
Koti koti maha'jina'na't para' shrîi pa'duka smrtah'*

By paying millions and millions times donations, and by following millions and millions times penance (fasts) and acquiring millions and millions times great knowledge one gets remembrance of the lotus feet of the Guru. After a great culture of donations to sufferers, the needy, and poverty stricken persons, the virtues accumulate. By following penance, taking sufferings upon oneself, by serving others and by purifying oneself, by following vratas or

fasts and by acquiring knowledge by dharmik books or scriptures, and after coming in the contact of spiritual personalities, one is able to realise the value of the sandals or lotus feet of the Guru. The above statements disclose that ordinarily nobody can realise the greatness, the glory of the lotus feet of the Guru (Preceptor). After culture of great penance, great purification, one develops, the quality of love or attraction towards the lotus feet of the Guru.

"koti koti mantra japa't Devi! Punya tiirtha'vaga'hana't
koti koti deva'reana't Devi, Para'shrii Pa'duka' smrtih."

After contemplating millions and millions times on mantra, after many holy dips in the Virtuous places, and offering millions and millions of prayers to the dieties, one develops the attraction to the sandals of the lotus feet of the Guru. This means that the attraction, the love, the surrender to the lotus feet of Guru comes after great penance, after great meditation, after great contemplation, because great culture of the mind is necessary for preparing it to have attraction towards the preceptor's lotus feet. The Sadguru, by His divine grace, shows the path of spirituality, but the attraction towards His lotus feet comes after a great length of time of meditation.

"Maha'roge mahatpa'te maha'dose maha'bhaye
Maha'padi maha'pa'pe smrta' raks'ati P'aduka!"

If one has fallen under the clutch of a very serious disease, or there is disastrous atmosphere, if one has committed a serious mistake, a dreadful environment, or one has committed serious sin, or there is serious strife or ruinous atmosphere, if the sandal is remembered it saves. This means in any odd situation, in any bad time, when the lotus feet of the Guru is remembered it saves from all types of sufferings.

"Duru'ca're dura'loke duhsaange dus'yasam'graha,
Dura'ha're ca durbuddhao smrta' raks'ati Pa'duka'."

If one has fallen in an immoral atmosphere, if one is in the grip of bad environment, has fallen in with bad company, or there is collectivity of evil doings, if one has eaten unwanted food, or is being guided by evil force, where the Sandals or the Lotus feet of the Guru is remembered, it saves from all diversities.

"Tenadhiitam smrtam jina'tam drsta'm dattainca pu'jitam
Jihva'gre vartate yasya para' shrii pa'duka' smrtih."

That person is studied or educated, that person has remembered or digested things well, that person has got knowledge or has understood matters, that person has seen reality or has understood the truth, that person has been given realization and that person is worshipped, on whose tip of the tongue remains the remembrance of that super sandal or divine sandal, that is the lotus feet of the Preceptor.

"Sakrt Shrii pa'duka'm Devi! Yo va' vadati bhaktitah
Sa sarva papa rahitah pra'pnoti parama'mgatim."

One who directly contemplates upon the sandals or lotus feet of the Preceptor out of devotion Oh Parvati! is saved from all sins and that person finds the final state divine or emancipation. Guru is Param Brahma (supreme consciousness) in form. Unless and until the grace of Supreme consciousness showers, one cannot think of the Preceptor. It is the grace of whom that has inspired the person, that has infused devotion to remember the lotus feet of the Preceptor. So when one enjoys the grace of Brahma in the form of the grace of the Guru, then nothing is impossible. Guru is the ocean of purity. By thinking of His lotus feet all the sins are washed away. The remembrance, the contemplation purifies the glands, nerves and the citta in which the sins in potential form remain. The lotus feet of the Guru is the highest disinfectant, the greatest purifier for the germs of bad actions and sins. The person who contemplates on the lotus feet of the Preceptor becomes purified and becomes a saint. The same is no more old sinner. One shines in the pure light of divinity, emanating from the lotus feet of the Guru. By the grace of the Guru one is established in Para Bhakti, the super divine love. One who dives deep in the ocean of divine love, the islands of liberation and emancipation become easy to be found. It is not the efforts of aspirants that one is liberated or emancipated. It is the grace of the Guru, which grants liberation and emancipation. When

once, the Guru has been kind to anybody, nothing is impossible in the universe for that person. The siddhies, the occult powers, the samadhies, run after that person. So one by the grace of the Guru, who has been able to contemplate on the lotus feet of the Guru is a privileged, a blessed person in this universe.

TO BE CONTINUED

FASTING DAYS FOR
YEAR OF 1977

		<u>EKADASHII</u>	<u>NEW MOON</u>	<u>FULL MOON</u>
JAN	(31)	1, 16, 31	20	5
FEB	(28)	14	18	4
MAR	(31)	1, 16, 31	20	5
APR	(30)	14, 29	18	4
MAY	(31)	14, 29	18	3
JUN	(30)	12, 27	16	2
JULY	(31)	12, 26	16	1, 30
AUG	(31)	11, 25	15	29
SEPT	(30)	9, 23	13	27
OCT	(31)	8, 23	12	27
NOV	(31)	7, 22	11	26
DEC	(31)	6, 21	10	25

16 Points

The 16 Points competition is now taking the form of one master chart where instead of the example set by society of everyone climbing on top of one another striving to reach the top a human pyramid as such, but rather it will see individuals growing side by side all striving for the same goal, like flowers growing side by side in His garden reaching for the same sun. Each month, based on Yama-Niyama Self Analysis reports and 16 points charts, each individual will be seen watering and cultivating the fertile seeds planted inside by Him at the time of initiation, and fulfilling His Mission.

The master board depicts the outline of His mission given for us to actualize and it will be only through our individual and united efforts that His complete mission will be fulfilled, and it will be by our own individual and united efforts that the master chart will

no longer remain an outline of a society to come but will become a reality to be lived. Let us all strive to do our part and bring about that healthy society at the soonest.

Everyone must have been inspired by the extra zeal of Amitabhaji and Parvatijii over the last month, for establishing His mission, as well as by the sustained efforts of Anasuyajii, Ananta Devaji, Narada Muniji who have been working steadily to actualize the Master Plan.

N.B. BA'BA's little sadvipra's are filling in charts now and taking their place in our society with the first charts received from Balaramaji and Madalasajii - these charts will soon be available for all of His little children to help them grow.

VICTORY TO DHARMA!!

Sectorial Report

FOR SEPTEMBER 1st - 30th 1976

REVIEW:

WELLINGTON REGION: Work continues generally with AJM and AMURT. Didi Mahashveta toured and gave several talks and consultations. Visits to brothers in prison continues. OSC attendance is generally low, but margiis are becoming involved in more regular service projects, such as: visiting old people and old peoples homes in Nelson and Auckland, and taking a "Citizens Advice Training" in Auckland.

MELBOURNE REGION: Didi Tilottama gave talks in Melbourne and Hobart and Dada Bodhiishvara in Melbourne, Hobart and Adelaide. Classes and OSC's continued in Melbourne and Hobart, while in Adelaide 2 radio programmes were done. Nagar kiirtan was done in Melbourne, and the pracar-commerce stalls continue in Hobart. The possibility of selling Anandam Foods in Melbourne is being looked into. AMURT and RAWA work continued. Formal RDS was held in Melbourne by R.S.

SYDNEY REGION: Didi Tilottama visited Wollongong, Armidale and Canberra. While Dada Bodhiishvara passed through Canberra. In Armidale, talks and consultations were held. In Wollongong the food co-op is developing well and SS was boosted by Didi's visit. In Canberra both Acaryas gave public talks, class classes continued in Goulburn and Canberra and the Radio Programme continued.

BRISBANE REGION: In Brisbane, AJM and AMURT work was also emphasised. Dharma pracar continued, and a social approach to meditation given at the Radical Ecology conference. Some work was done on Refugee Sponsorship and publications. At Anandapalli, spraying, cultivating, pruning, planting, pollination and repairs carried on. Work on irrigation progressed. In Cairns there is still little co-ordinated activity, although there are now several margiis there.

PERTH REGION: At Roleystone Land Community the dairy herd is being boosted, and the financial situation has improved. The legal case with council (re: rate exemption) is ongoing. Council stopped further building programmes. In Perth the various regular



Jivamitraji and Yudhishtira during a blissful kiirtan at the Brisbane retreat

functions - soup kitchen, hostel, classes, well attended OSC's - are all continuing. Margiis took part in an Aboriginal demonstration and collection for Austcare. Involvement in the Alternative Lifestyle's conference continues, and a spring festival is being arranged at Roleystone. Dada Bodhiishvara was welcomed to Perth with a kiirtan party.

SECTORIAL OFFICE: Work on publications continued, though printer's prolonged sickness held up any printing. AMURT programme to Manila was developed for sector, and first shipment sent from SO. Sheppard report was distributed to interested influential people (media and MP's). Alternative conference contact developed, and Avadhuta entry applications were followed up. Foreign Affairs minister was spoken to about BABA's case. Much more Dharma pracar is happening at the office.

WHOLETIMERS:

- | | |
|---------------------|---|
| Ac. Abhiik Kumara: | Arrived in Sector on 22nd and held RDS with various workers. Toured Canberra and Melbourne. |
| Brci Maheshveta Ac: | Toured Wellington Region and returned to Sydney Diocese. Gave talks, consultations and organizational work. |
| Brci Tilottama Ac: | Toured Hobart, Melbourne, Canberra, Sydney, Wollongong, Armidale and Bris- |

bane. Gave initiations, talks and consultations.

Ac. Bodhiishvara Brc: Gave talks, consultations, RDS in Canberra, Melbourne, Hobart, Adelaide and Perth.

WORK DONE REPORT:

- 1) One sister teacher moved from Hobart to Sydney's Sunrise school in Hobart plans for the school develop.
- 2) A home for destitute women was opened in Sydney.
- 3) Aboriginal hostel in Perth continues.
- 4) The Sheppard report (ICJ) was released and distributed, a synopsis was also prepared.

In New Zealand, several priests, a bishop and several MP's were contacted. In Nelson DDC was done. In Wellington the petition was heard before the Parliamentary Committee, and although no government action was recommended, MP sympathizers were made. In Canberra, the LFT's fast continues, he now visits the Indian High Commission daily. Contact was made with MP's, including those visiting India to report on political prisoners. TV, radio and newspaper coverage was



Didi Tilottamajii taking class at Brisbane retreat.

gained. Australian National University passed a resolution condemning the Indian Government's persecution of Baba and sent letters to Australia and Indian Governments. In Brisbane, various influential persons including clergy, and one bishop, were contacted.

One Renaissance Universal meeting was held in Sydney and Sectorial Secretary started to develop some ideas.

RAWA: Musical tapes are being produced in Melbourne and Hobart, in Melbourne there is some pracar amongst artists. In Hobart a songbook is being made, and an exhibition is planned.



There is a Zen Tale that tells of a beautiful young woman standing helpless at the bank of a swelling river waiting for someone to help her across. Three monks come by and one promptly picked her up put her on his back and carried her across. He set her down on the other side and they carried on their way. After a short while one of the other monks started to reprimand him saying that surely, being a sannyasi, he should have nothing to do with young women. He continued in such a way until the first monk replied, 'I left her back on the bank but it is obvious that you are still carrying her'.



BRAHMA IS SWEET RADHA



G C G
I am the singer of love's song
C
You are the bringer of life
Am D G
Walking the same path together
D G
Joining as husband and wife
C G
You are a sunshower from heaven
C
I am the seed of the earth
Am D G
Watching the growth of creation
D G D
Brilliant in nature's birth

D C G
Everything's showing us Brahma is sweet
D Am
Brahma is sweet Brahma is sweet
D C G
Feeling His presence our life is complete
D C G
Love is the essence of everything

G C G
I am the silver moon shining
C
You are the warmth of the sun
Am D G
Over the sky we are climbing
D G
Knowing that our light is one
C G
One with each Soul in creation
C
One with the goal we all share
Am D G
Now is the time of awakening
D G D
Now is the time to be here

G C G
Now we are moving together
C
Now we are singing as one
Am D 3
Knowing our minds had a purpose
D G
Ever since time had begun
C G
We only have one heart in spirit
C
And this is the love all have sought
Am D G
This is the goal of our union
D G
Fusing our minds in His thought

addresses

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Published by HIS Grace through ANANDA MARGA, Sydney,

Printed by Shakti Press

PRANAM





THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the Path of Righteousness.

SHRII SHRII ANANDAMURTI

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Dear sisters and brothers,

In a month the Alternative Conference (Down to Earth) in Canberra is happening, reflecting man's increasingly determined search for an alternative to what the majority of the world is faced with today. The people attending will be sincere in their search for means to pull society out of the stagnant hole it is in today. So Baba has presented us with an excellent opportunity to offer His alternative, the acceptance of our Dharma, to develop the spirituality, to expand the consciousness of the human race, overcoming materialistic, self-motivated desires. We have seen the dawn and can see the path, it is our duty to show others. As many Margiis as possible should attend the conference so as to be examples of His Love, and to take an active part as harbingers of the coming age.

Namaskar,

The Editor.



SONGS

Thou art intoxicated in myself
 Thou art sporting with myself
 Thou art the flower
 And thou art the bee
 Who can understand Thee
 Thou art the vast blue sky
 Thou art the laughter & Thou art the cry
 Who can understand Thee
 Thou art the loving child
 And Thou art the serious old
 Thou art the seller
 And Thou art the sold
 Who can understand Thee
 Thou art the father
 And Thou art the mother
 Thou art the spirit
 And thou art the matter
 Who can understand Thee.

Sweetest is Thy name
 Deepest is Thy name
 Purifying is Thy name
 Liberating is Thy name
 The more did I repeat, the sweeter it became
 From the heart of the heart
 From the mind of the mind
 From the soul of the soul
 Take Baba's name
 Sweetest is His name
 Deepest is His name
 Leaving all shame
 Deserting all fame
 Take Baba's name
 Sweetest is His name.

Ac. Cidghananda Avt.

to the LORD

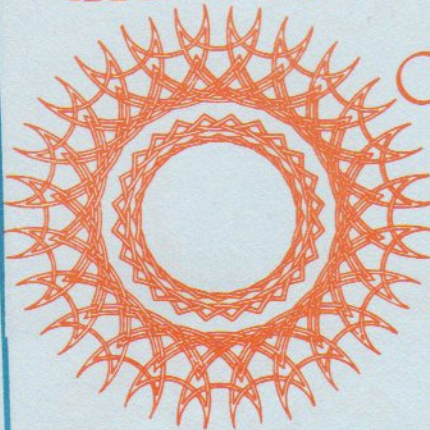
That I want thee, only thee---let my heart repeat without
 end. All desires that distract me, day and night, are false and
 empty to the core.

As the night keeps hidden in its gloom the petition for
 light, even thus in the depth of my unconsciousness rings the cry--
 'I want thee, only thee'.

As the storm still seeks its end in peace when it strikes
 against peace with all its might, even thus my rebellion strikes
 against thy love and still its cry is-- 'I want thee, only thee'.

- Rabindranath Tagore -

the Mission and the Machine of Lord Anandamurti Ac. Abhiik Kumara Brc.



Because of the grandiose title of this article, I feel the necessity of making clear here at the very beginning the author's own sense of the humour at this short and very simplified analysis of our Lord's mission and His method of achieving it. The author hopes for and feels confident of receiving Baba's forgiveness for this limited but relatively new interpretation of a subject that is already much discussed yet ever fresh. The author would feel more than gratified if by reading this essay the eyes of one or two devotees are opened to a more pragmatic viewpoint and hence the Lord's mission takes (as the author understands it) another step forward in an endless pursuit for fulfillment. With this brief introduction and personal apology, let us now turn our attention to the Cosmic Magician.



Baba came to this planet with a two-fold purpose---to state it simply, liberation for the individual and upliftment for the society. These two goals are very much inter-related in that the purification of society can only be achieved by the purification of individuals, while a more pure individual is automatically produced by the purer society. But without belabouring this point, let us dispatch the subject of individual enlightenment by saying that it is by virtue of the spiritual cult of Ananda Marga (initiation and 16 Points) that Baba directly works to

achieve the first of His two goals. And without going into any greater depth in the social realm, let us simply say that through the multifold forms of service to humanity (education, relief and welfare activities as well as the propagation of an Ideology that encompasses a new and entirely benevolent socio-economic order, not to speak of a fresh interpretation of history and the surging flow of human evolution) Baba directly works to achieve His second goal---Sadvipra Samaja, a humane human society. The mission of Lord Anandamurti is to rejuvenate society by offering a healthy outlook to all individual and collective functions, by ushering in a Renaissance Universal.

Of course much more could be said on the topic of this Divine Mission, but for the sake of brevity let us leave this subject in order to focus more on the practical method by which this mission is to be realized. For achieving His purpose, Baba, like all great Masters before Him, has accepted some disciples. But unlike those before Him, He has done something quite extraordinary---He has established a vast and complex organization through which His disciples, His devotees, are to work. The purpose of this Organization---to accomplish in a practical way all of the many facets of Baba's Mission (by His Grace). (Here "the Organization" actually refers to more than one independent organization---i.e. Ananda Marga Pracaraka Samgha, Seva Dharma Mission, Renaissance Universal, etc. ---many of them not directly controlled by Baba, but all of them owing their very existence to His radiant and luminous personality.) The Organization is like the body through which Baba operates to give

real expression to His Mission.



THE MACHINE

Whenever one wishes to do any work, the first thing which is required is a mechanism, a machine, by which that work may be accomplished. If one wants to write, one must have a writing utensil---perhaps a hollow piece of wood which contains a soft lead capable of leaving a visible impression on a piece of paper and known as a "pencil". If one wishes to work out a difficult algebraic problem one takes the help of a logical process known as an "equation". If one wants to build a house, blue-prints are required first and afterwards various tools with which the pieces are assembled. Whether the machine be simple or complex, any work that is to be done requires a machine to perform it. It may further be noted that for doing any work successfully, not only must there be a suitable machine, but that machine must be in a proper working condition and the machine operator must be competent to use it correctly.

In the case of Baba's Mission, it is the Organization which He is building that is the mechanical agent for the present and the perpetual expression of His mission. Without the Organization, this super-machine, it would be practically-speaking impossible for Baba to accomplish the task which He has taken upon Himself. So it was that the first and immediate concern of Lord Anandamurti when He determined to take up the work of purifying society was to create an organization. The moment He publicly accepted His mission in life He also established the Organization. But like Baba Himself, this Organization is no ordinary entity!

THE MISSION IS THE MACHINE

Throughout the history of this planet no such organization has ever been created before. First of all this is an organization established and in some part controlled by a great spiritual Master. This in itself is almost unheard of that a successful Spiritualist would "descend" so much to the material plane as to take charge of a social organization. And this brings us to the second remarkable aspect and that is that this organization is not just social but rather "socio-spiritual".

In other words it is not any ordinary materialistic movement nor even a religious operation, but rather an organization established for the propagation of true human Dharma by practical means. Hence this organization must be one that can maintain itself at a level of greater purity than the rest of society and at the same time act as the hub of society and the vanguard for its all-round progress. And this is the third, last and most difficult aspect of the organization---that which is most unique about it---that it must be fully automatic or in other words a self-operating and self-perpetuating machine. The Organization was designed to fulfill a purpose for which it must be and must continue in future to be far more pure than the society at large. For it to survive true to its "raison d'etre", the Organization must properly imbibe the teachings of Baba and be able to create internally (now and in the future) a sufficient number of "mini-Baba's" to operate this machine properly and to keep it running correctly even after His physical departure from this planet. It should be clear that no great Master throughout history has ever been able to create such a fantastic Organization (in fact very few have even tried to do so). Should Baba prove successful in this endeavour, then consequentially His mission must also succeed; should He fail to establish the necessary organization, then His mission fails. In actuality then, the Mission is the Machine.



A LIFE-TIME GUARANTEE.....OF PROBLEMS

Life demands three factors for survival---mind, vital energy and a congenial environment. The first two factors are internal and the third is extro-internal. If any of these factors are missing the entity cannot survive. First the mind of the Organization is Baba's mind as expressed in His Ideology. The moment the Organization rejects or ignores His Ideology it no longer will be that entity established by Baba, rather it will become something quite ordinary, a vegetable, like a person kept alive artificially despite an absence of mental activity. As soon as the high ideals are lost, the Organization would be essentially dead; it would have lost that which truly distinguishes for it a separate entitative existence. Secondly, the vital energy of the Organization is found in its sadhana, its spiritual practices. Without these spiritual practices, the requisite higher realization would be lacking and could never

be sufficiently achieved to distinguish individuals within the Organization from those outside it and to create within the Organization the "mini-Baba's" needed to keep the Organization alive and properly operational; hence, no separate identity would in fact be possible, and the Organization as originally conceived would perish. Finally a congenial environment is required for life to exist. For an individual, a more congenial environment means a longer and more harmonious life is possible. The same is true for an organization; however, one further point is to be understood in the case of the socio-spiritual organization which Baba has created.

As we have noted earlier, it is critically important for the Organization to be more pure than the aggregate society. This implies that there must always be some degree of inherent tension between the "environment" and the Organization. Many might think that this conflict indicates a less than congenial environment and would result in a shorter life for the Organization. In fact this is not so; rather the opposite is the case. As Baba has said, "Struggle is the essence of life". Should the Ideological and spiritual gap between society and the Organization ever disappear, then the Organization would surely flourish on the physical plane for some time, but its real value to society would have been lost and hence also its separate existence---soon the Organization would disappear and in its place would be found just another "religion". (It is virtually inconceivable that the entire human society should attain the high standards set by the most advanced of its members because this would imply the elimination of all evolutionary differences. A zero differential between the Organization and the society can only occur should the Organization no longer represent the progressive vanguard of society). So it must be remembered that this resultant "clash" (both physical and mental) are in fact inescapable ingredients of a "congenial" environment for the Organization. The work of the Organization is always to fight to create a less antagonistic environment for itself and for the human race at large, yet never quite to achieve it, for total achievement of this goal could only occur by the corruption of the Organization itself and would inevitably spell out death.



THE MACHINE AND THE MACHINE-MAN

Thus we see that Baba has created the Organization as the machine for accomplishing His accepted mission. Baba gave birth to His Organization, and by various means He has been nurturing it and giving all the necessary education and upbringing to mold its character properly. Currently, the Organization has been passing through its adolescent period; still it is not yet sufficiently mature to properly represent Him. However, in time this natural defect will surely be corrected, for with a perfect Father success is ultimately guaranteed if one only remains with Him. So, understanding Baba's mission thus and also perceiving the manner in which He is going about achieving His mission through the formation of a suitable machine (His Organization) as well as suitable persons (His disciples) to operate that machine from within, what then are the implications of all this for His devotees?

Accepting the above premise, the true devotee would derive three basic and important conclusions concerning his or her own relationship to the Organization. Firstly it is clear that the devotee should try in some way to be a part of this Organization. The Organization is the most direct extension of the Guru, and so by being a part of the Organization the devotee merges into the "body" of the Guru and from there it is easier to realize His will and to be one with His spirit.

Secondly, the devotee should wish to do service to the Organization, because serving the Organization and making it stronger is like massaging the body of the Guru---this is service to the Master. It may be remembered here that a machine must have a suitable person or persons to operate it, so the duty of the devotee is not only to be a part of the Organization (as seen above) but also to endeavour in all ways and in all areas to be the best possible part.

Third and finally, the devotee should never think to leave the Organization under any circumstances, for leaving the Organization is in some ways tantamount to rejecting the Guru. It may be further noted that perfection cannot be expected nor will it ever be found in any organization whatsoever, so also in Baba's Organization. Just as in every human body various forms of corruption

inevitably crop up, so also will this happen in the Organization. This is no more cause to leave the Organization than it would be reason to leave a friend when that friend is in a diseased state. Perhaps a better parallel to our situation today would be that of the parent and the young child who due to immaturity still acts foolishly---the wise and understanding parent does not get angry and would never desert the infant or disinherit the wayward child, rather such a parent strives patiently to give a proper education and upbringing to that child. So whatever imperfection is perceived within the Organization this is not a time for desertion or defection but rather it is the time when greater personal service and sacrifice is called for on behalf of the Organization in order that the Organization may be set right again.

With emphasis on the last point above, I would like to end this article. All of us

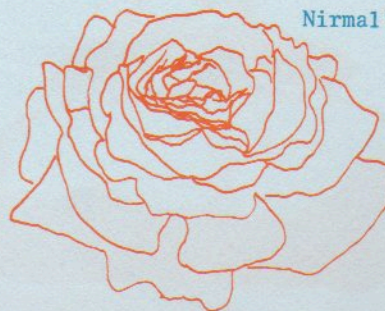
must remember that any organization is made up of human beings, and the tendency of human beings is to make mistakes now and then. We must never ignore this tendency toward corruption, rather we must always be applying the preventive medicine of constant vigilance against this negative force. We can never afford to become prey to the so-called spiritual arrogance of simply assuming that we are the "righteous forces". Rather we should think more about becoming the righteous forces or when appropriate then remaining the righteous forces. Because our duty is to monitor society in order to root out corruption and establish righteousness, it then becomes incumbent upon us that we set a proper example which can only happen if we are always being ten times more strict and vigilant among ourselves than we are towards the rest of society. Today I would suggest that all Ananda Margiis consider carefully whether they are fulfilling this obligation.

BABA, I HAVE KNOWN YOU THROUGHOUT ALL TIME,
WE TWO, WE ARE INSEPARABLE,
YOUR LOVE, LORD, AND MINE.
JUST ONE MORE LIFETIME
COULD NEVER BE ENOUGH
TO SHOW YOU ALL MY LOVE, LORD
TO GIVE YOU ALL MY TRUST
TARAKA BRAHMA, ANANDAMURTIJII
LORD, I WILL FOLLOW YOU, THROUGHOUT ETERNITY.
BABA I WILL FOLLOW YOU THROUGH THE UNIVERSE
I WILL FOLLOW YOU THROUGHOUT EACH UNIVERSE

NIRVAKALPA SAMADHI
MAY STILL REMAIN MY GOAL
BUT MY MISSION IS BY YOUR SIDE
WHEREVER YOUR SWEET LOVE UNFOLDS
WHEREVER YOU MAY BE
WHEN YOUR WORK ON EARTH IS DONE
IT'S THERE THAT I LONG TO BE
WHERE YOUR NEW TASK IS BEGUN
TARAKA BRAHMA, ANANDAMURTIJII
LORD, I WILL FOLLOW YOU THROUGHOUT ETERNITY
BABA I WILL FOLLOW YOU THROUGH THE UNIVERSE
I WILL FOLLOW YOU THROUGHOUT EACH UNIVERSE

UNTIL EVEN THE STARS
ARE SINGING IN YOUR NAME
UNTIL EVERY SUFFERING BEING
IS LIBERATED FROM ALL PAIN
I LONG TO WORK WITH YOU
UNTIL ALL THESE THINGS HAVE PASSED
OH! YOUR LOVE, IT IS INFINITE
YOUR LOVE IT IS SO VAST
TARAKA BRAHMA, ANANDAMURTIJII
LORD, I WILL FOLLOW YOU THROUGHOUT ETERNITY
BABA, I WILL FOLLOW YOU THROUGH THE UNIVERSE
I WILL FOLLOW YOU THROUGHOUT EACH UNIVERSE
TAVA DRAVYAM' JAGAD GURU
TUBHYAM EVA SAMA'RPAYET.

Nirmal'a



REAL TANTRA : Narada Muni

Tantra means that which liberates one from the bondages of the world. Tantra is an all-embracing practice and philosophy of life based on the concept of Liberation of Self and service to Humanity. It is a complete way of life and has nothing to do with meaningless rituals dogmas, doctrines, superstitions etc. and is a practicable science which anyone can perform regardless of age, sex, nationality or intelligence.

Ananda Marga is Tantra and so it cannot be called a religion or political party or even an organisation. Ananda Marga is a Cult which means the same as with agriculture or cultivation (ie. to improve). The organisation, Ananda Marga exists only as a structure to teach and implement the ideology of Tantra.

Where the Ananda Marga cult or Tantra does exist is with those who practice the cult and make it their way of life. Tantra is first and foremost a spiritual practice and secondly a theory.

Now then, what does it mean to practice Tantra or to be a Tantrika (Margii)? A common answer would be to follow the 16 points. Well one certainly could not dispute that answer but what i'm trying to get at is the real underlying meaning or the cardinal principle of Tantra. From what I have read and understood from Baba's works, plus from my own experiences, the real meaning of Tantra is to have an unwavering bond or relationship

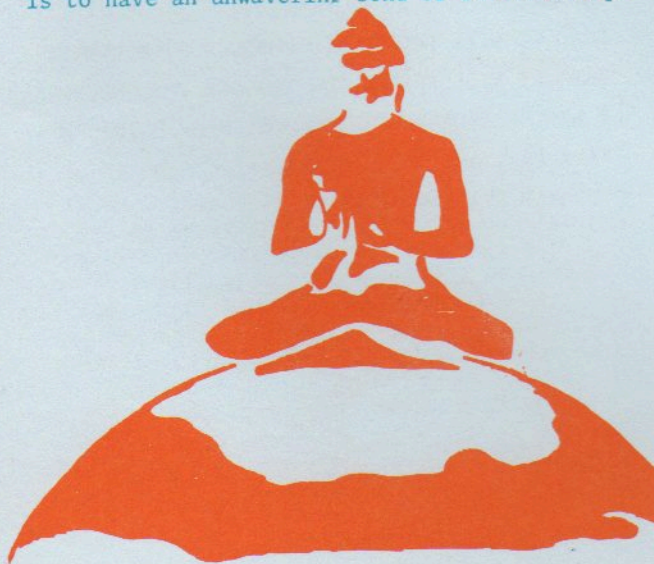
with the Guru. To develop implicit faith and sincerity towards the Guru is what I understand the real meaning of Tantra is. In other words it means Guru Puja or worship of Gurudeva.

In the west especially, many people are turned off the word worship and rightly so. But here worship (Puja) means internal worship only and has nothing to do with bringing material gifts to the physical Guru (although the devotee may do this if desired). Guru Puja means to surrender your mind (ie. everything) to the infinite Guru. It means to place your whole life in Gurudeva's Hands and to depend on Him for everything. It is when this firm Guru-disciple relationship is developed that real progress is made. When Gurudeva says to follow the 16 points then the devoted disciple will immediately do his or her very best to follow them and not with the view of getting bliss or happiness but because it will make the Guru happy.

When one literally worships the Omnipresent Guru then not only is it a joy to follow His commands but also the internal Sadhana becomes more Blissful. To a devotee he doesn't feel that he is doing Sadhana (ie. making an effort) but rather he feels that he is doing Puja. We all know how easy it is to concentrate the mind on something that we like, for example a sweet; imagine then if that same intensity for the sweet is transferred to concentration on your Guru and Iista mantra --- what realisations one would get! Babajii once explained to a devotee that the meaning of Tantra Sadhana is this Guru Puja or having faith in the Guru.

Once we get first lesson then Liberation is guaranteed -- providing of course that you do the sadhana at least twice a day and try to follow the 16 points. Even if you die tomorrow you would get liberation, but it must be remembered that death is no accident and so it would mean that you earned it.

Some may ask what is the point of trying to improve on sadhana and the 16 points if we are going to get Liberation anyway? The answer is that true you will get Liberation but the time between now and when you get it will be a lifetime of more and more struggle and sacrifice. Ananda Marga 10 years ago was a lot slower than it is today, and Ananda Marga



will be a multiple more times faster moving than it is now. So in order to have the required faith in Him to stay on His ever increasing "speed boat" we need to always be striving to come closer to Him in our faith and sincerity through our service, sadhana and sacrifice. It is by this that will power will be gained which is a prerequisite for Faith and Sincerity (devotion). Actually, in essence I feel that both Sadhana and service are sacrifice. In each case -- to meditate and to do service properly -- our sense of ego must be sacrificed to the altar of the All-Mighty Gurudeva.

To have this Guru Puja means to feel that Gurudeva is ones only shelter and that Gurudeva is providing and doing, everything through thee. It is then that real work be done and accomplished. As this feeling becomes more profound in the Tantrika's mind, he or she will find that bigger and bigger tasks will be given by the Gurudeva to the devotee (depending on his circumstances) to perform but always the devotee will know it will be done because actually he wont be doing anything, instead it will be by the Guru through him. It then will not be long before the devotee sees how such things like the establishment of Sadvipra Samaj will be a reality.

This Dharmikh task of establishing world government or Sadvipra Samaj is like trying to move a large rock. At first it is extremely hard to move and many will give up after becoming frustrated in not getting anywhere. But with patience and perseverance, along with some faith and sincerity, the rock will move and once it gets going there will be no stopping it. Everything will then become much easier to do. Likewise, in trying to establish

Sadvipra Samaj it will at first seem virtually impossible but as one develops faith and sincerity in Guru's Grace through sacrificing ones doubts, fears, shame, pride etc. and by getting in there, by putting oneself in a position for the Guru to work through thee, then and only then will you see how everything falls into place and how easy it is to do the work by becoming one with His most blissful flow.

So really what is needed most, in the beginning at least, is to develop this self-sacrificing nature. I feel one of the greatest signs or qualities of a devotee is his or her sacrificing nature for Guru. After awhile this sacrificingness will become second nature and so to the devotee he or she will not feel it to be sacrifice but just the natural thing to do. That is why I feel that Sacrifice is the real spirit behind Guru Puja and that Guru Puja is what makes the real Tantrika.

"My love and affection and My blessings are always with you. But those who hold the flag continuously, marching to the tune of the cosmic energy they alone will be the heroes, and they alone will be able to carry on the task of the Supreme, and they alone will be the future vanguards and they will create such a society that Love and Humanity will be established.

In the fight against animality, hypocrisy and exploitation victory is yours. You will establish Prout, will establish humanity. In the fight, by the way, if your throat is cut, you will remain in My lap. During the fight against animality, if you die, you will get Moks'a, and if you remain alive, you will establish humanity; Moks'a is in your hands."

- Babajii -

WHAT YOU ARE TO ME,
YOU MAY NOT BE TO OTHERS.
WHAT YOU ARE TO OTHERS,
YOU MAY NOT BE TO ME.
BUT WHAT YOU ARE TO PARAMA PURUSA
MY ALL-LOVING AND BELOVED GURU,
I WILL TRY TO BE THAT TO THEE

- Narada Muni



The units have been hovering around the Cosmic Nucleus through eternity and this hovering will continue as long as their idea of distinctions exist, i.e. this rotation will not cease, until their sense of aloofness from Brahma is done away with. Hovering thus, when the intensity of their attachment for this Nucleus will hit the climax in them - when they will want to forget everything but Him, no force, whatsoever can then dissociate them from Him. This intense attachment is what we call devotion. This pro-Brahma momentum becomes easy and facile, when a unit realises that He always wants to get him back in His bosom. This desire on His part to get him back to Himself is simply His mercy towards the unit. As a matter of fact this mercy He is showing to all. His eyes being blinded through materialistic pursuit, the unit cannot see it. The great Sage Narada said, 'Mahatadvaita' i.e. for this His mercy is necessary. I have already said that He has been showing His mercy of His with wholeheartedness and with one mind. His thought-process is incessantly flowing. As long as you are incapable of understanding His mercy, as long as you do not try to move towards Him, you will have to go round and round, like the blinded ox of an oil-mill, in the unending process of His thought-cycle - in this endless cycle of worldly life and death.

So sang the Sadhaka-poet Ramaprasada-
 How long, O Mother, Thou'lt spin me round
 Like the blinded ox, plodding round the mill
 Making me thus go round and round
 Always yoked to the grinding wheel.

Live for your Ideology Fight and Die for your Ideology Jayanta Kumara

At one time it may have been permissible for Margiis to say "I will simply do my sadhana and let everything else involved in this spiritual path follow of its own accord!" But this approach to spirituality is no longer acceptable. Even if people come to Ananda Marga with just a sincere desire to do sadhana, very soon after taking initiation they inevitably come to realize that there is much more to leading a spiritual life than merely meditating twice a day. On the spiritual path effort is constantly required. The dynamic carrying force which takes us closer to realizing the Lord is the effort we make in becoming one with our Ideology.

The Lord has explained in Idea and Ideology the correct meaning of Ideology. Ideology is defined as the conception of Bhava or idea on the psychic level. Bhava or idea is the result of parallelism between the psychic waves of the mind and the spiritual waves of the Atman. Hence Ideology is the conception of a set of ideas on the psychic level which have inherent in them the capacity to carry the mind on to subtle spiritual heights. Ideology implies a spiritual sense, as distinct from an intellectual, philosophical or material sense. When some materialistic or political principles of a person, parth or class are termed ideology, it is a wrong use of the term. Ideology is rather an inspiration which has a parallelism with the Spiritual Entity; which elevates and purifies man in the physical mental and spiritual spheres; and which has the capacity to lead humanity onward to new heights of all-round welfare.

Ananda Marga is not a personality cult which is totally dependent on BA'BA'S physical presence. There are many workers and Margiis who have not yet been graced with personal contact (P.C.) with the Lord, but still they joyfully dedicate their lives to actualize the Dharmic Mission Ananda Marga is destined to fulfill. Rather, Ananda Marga is an Ideology, the only Ideology. It is no coincidence that Anandamurtijii has the same initials as Ananda Marga, since BA'BA' is Ananda Marga. Becoming one with the Ideology HE has given means of becoming one with HIM. A very great saint whose memory is now immortalized set Margiis everywhere the highest of examples

by living and dying for his Ideology, just before he self-immolated Acarya Dineshvarananda Avadhuta spoke the following extract from his last words:

"It gives me great pleasure to tell you that BABA NAM KEVALAM is the only Goal and Ideology of my life for which I am living. I am fully satisfied with my life and God has given me strength to sacrifice my life for the sake of Ideology."

Ideology is our main aim. Therefore any torture on our Guru or on our Ideology can never be tolerated. We shall protest such torture at the cost of our life which will be a matter of great pride. I am sacrificing my life for the sake of Ideology."

To become one with our Ideology means deepening our understanding and feeling for all the spiritual practices the Lord has given, especially the 16 points. 16 points are the embodiment the practical application of Ideology in our daily lives. By firmly observing 16 points we merge our mind and our load of self-conceit in the thought of HIM. Being firm on 16 points means progressively surrendering our petty "I feeling" so that our mind is set adrift on the course of HIS will.

The struggle the fight we undergo is sublimating the cruder propensities of the mind into subtler spiritual waves by the Lords Grace, is the victory path which propels the sadhaka on to fully realize HIM. The effort the sadhaka mobilizes in his quest for salvation in individual life also has its parallel in social life. The amount of force the Sadvipra applies in bringing a Varna change will directly determine the height of the next peak of the Social Cycle. On the eve of Shudra Viplava Sadvipra's must mobilize tremendous force - physical mental and spiritual - to completely eradicate all traces of exploitation and corruption in society, if society is to rise to great heights of all-round welfare and a moral